

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Prodigal's Return

By Evangelist J. Harold Smith
Pastor, First Baptist Church, Fort Smith, Arkansas

(Sermon Preached Over Radio Station XERF)

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 55:7.

Oh! to see God as He really is; how it would alter our lives! We who love Him already would love Him more. We who are afraid of Him would lose all fear. We who doubt Him would trust Him with our all. We who are drifting on the sea of life would anchor our frail craft to the "Rock of Ages," and sail the wild seas no more. We who are a law unto ourselves would shed the rags of self-righteousness and pay heart-homage to the King of kings and Lord of lords. We who are friendless and unloved in pauperism would find a friend indeed. Oh, yes! If we could see God as the kind, loving heavenly Father that He really is, prodigal sons and daughters would come back to warm lonely hearts and home.

I believe Isaiah saw God as few men have ever seen Him. I think he saw Him as a God of wrath—to those who chose wickedness in place of Godliness. Yes, I think he did see Him that way, but I think that he looked again and saw God as a God of love, and mercy, with a lonely, hungry heart that was yearning for the fellowship of the sons and daughters of Israel, who had left Father's house for a fling at life, and had never returned. God was lonely. (Read Isaiah 1:18; Ezekiel 33:11; Joel 2:12,13; John 3:16; Romans 2:4; II Peter 3:9.)

You say that Isaiah was speaking to another nation—of another age? He was, but God is speaking to us, through him, today. The message of the text is still appropriate today, my friend. Dare one suggest that such a message is out-of-date? Pray—take a walk through our iniquitous land, then hide your face in prayer for the great horde of Hell-bound prodigals. Then, add your voice to the few Isaiahs who are crying the message of the text abroad.

Isaiah's altar call has gained acceptance through the centuries, because it is a universal call to repentance and salvation. In the fifteenth chapter of Luke we find a New Testament seeker responding to that invitation. You have all heard of the "prodigal son" (the prodigal's father is the hero), but it will bear repeating. A father had two sons. One thought that he would like to see the world, and sow his "wild oats." He wanted a fling at life. Home was too tame for him. So he had his father give him the portion of goods that fell to him, and he left Father's house, and went out to have his idea of

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Dr. J. Harold Smith



Dr. R. L. Moyer

Modern Scholarship and the Use of Instrumental Music in Christian Worship

By Rev. A. Marvin Sanders,
Director, City Missions, First Baptist Church,
Brookhaven, Mississippi

"Praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings."—Psa. 33:2.

The purpose of this little treatise is not to argue, but to direct one to a more careful study of the Word of God. A true follower of Jesus Christ must have an unbiased mind, lest he find himself in the predicament of the Pharisees, committing the sin of refusing light—the sin of a closed mind.

Why do some Christians, with a "holier than thou" attitude, condemn other Christians for the use of instrumental music in singing praises unto God in Christian worship? Such shallow criticism does not come as a result of intensive Bible study, but rather it comes from a lack of it. Often-times prejudiced minds are more concerned with satisfying their own petty interpretations than with finding truth.

I. The Scripture Commands the Use of Psalms

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5:19.

"Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:16.

II. What is the Meaning of the Word "Psalm"?

The word is adopted in the Septuagint (288-247 B. C.), which was a Greek translation of the Hebrew Old Testament, as meaning a song sung with a musical accompaniment (Trench). Cyril of Alexandria (died A. D. 444), a Greek, in his Lexicon gives the same definition. History's greatest Greek lexicographers and grammarians who have spent their lives in studying the meaning of the words of the Greek vocabulary from the papyri, ancient literature, letters, business and public documents, and like material, are in agreement as to the meaning of the word "psalm."

The word "psalm" (Greek *psalmos*) comes from a word (Greek *psallo*) which means "a striking, twanging, a striking of the cords

of a musical instrument" (Thayer). This was the meaning of the word during the days of Aristotle (384-322 B. C.), Aratus (271-213 B. C.), Platus (died 184 B. C.) and still had that meaning in A. D. 444 and our New Testament was written between the years A. D. 50-100, one, to be truthful, must admit that the word "psalm" means a song sung to a musical instrument. Men ought to speak when the Bible speaks!

III. Modern Scholarship on the Meaning of the Word Psalm in the Greek

Liddell & Scott—*Greek English Lexicon*, Vol. 2, p. 2018. Psalms—tune played on a stringed instrument.

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Rev. A. Marvin Sanders

Curious Contrasts in Christian Creed

By the late Dr. R. L. Moyer

This is a message on many "of those things which are most surely believed among us." These truths are set forth in a series of contrasts. The reader will note that we have attempted to follow our Lord out of His *pre-existent state* into *Incarnation*, by way of the *virgin birth*, through His *life, death, resurrection, ascension*, and on to His *second coming*. We also include salvation, which is the result of His death and resurrection. Except for a few found in the writings of other Christian men, these contrasts have been the result of our own study. We trust that the reader may experience the same blessing that has been ours in framing these contrasts, for, with a little research, he will find that they may be multiplied without number.

1

What the Christian Believes About the Incarnation of Christ

We believe that the statement "A Christian is a person who believes what reason cannot comprehend" will herein be verified.

The Christian believes in a God Who is a tri-unity; that is, three Persons in one nature; yet he believes that One of these Persons has two natures. (The Second Person, the Son, has both Divine and human natures.)

He believes a Son to be as old as His Father. The word "son" in Scripture does not necessarily mean generation; it is a word of relationship. David is called the Son of Saul—by relationship. The words *Father, Son, Spirit* indicate eternal distinctions in the Godhead. The Father did not exist before the Son, but the Son is co-existent, co-eternal, co-equal and

co-essential with the Father. The Father is so-called only because of His relationship to the Son, and vice versa. We need to stress this today. It is not enough to say that you believe in the Deity of the Lord. Do you believe in His eternal pre-existence? A Christian does.

He believes that an *uncreated, Divine Being*, Who had pre-existence, took the form of a *created Being* Who had no pre-existence (John 1:1, 14); that is, One became in time what He was not in eternity—flesh; and that He was in time what He was in eternity—God.

The Christian believes that a virgin was the mother of a Son, and the Son was the Maker of His mother (Matt. 1:23; Gen. 5:2). He believes that the One Who was from everlasting was born in

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Preaching ~ Power ~ Promotion



"... the word of the Lord... Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By D. A. (Scotchie) McCall

The Fort Smith Conference on Revival was a great conference from every standpoint. The attendance was great. Some 600-800 people were there throughout the three hours of each morning during the week days. At least 1200 or more were present both hours on Sunday—1400 in Sunday school, nearly 700 in B. T. U. and 1000-1200 were present for the three-hour session each week night.

All this in the great First Baptist Church, Dr. Harold Smith, a great pastor. Never have we seen a pastor and church give such all-out support to such a meeting. If you haven't worshipped in this church, you have missed something. If you haven't met Dr. Smith, you yet have a real treat in store. Brother Bob Post will tell you, if you haven't heard his choir and congregation you just haven't heard singing. Excellent meals were served. Every courtesy was shown.

Drs. Rice, Roberson, Daniels, Smith, Evangelist Bill Rice, and Mr. Fred Hawkins brought inspiring messages. We filled in. There was not a "let down" period. Multitudes reconsecrated themselves.

Many decisions for Christ were made. Good literature went into many homes. The sweet fellowship was unsurpassed. Sin took a severe beating. Jesus was exalted. Revival was set forward. The Word of God was held forth. Victory came. Doxology!

* * *

Building Schedule 1952

It is important that we remember to pray for and give to the proposed building for an enlarged work of THE SWORD.

August—plans, prayer, publicity, promotion.

September—ALL-EACH-giving \$1 for the month. A small sum. In the multiplicity of mites there is volume and victory. Ninety-four thousand subscribers—\$1 EACH-\$94,000! But there are 300,000 readers—\$1 EACH-\$300,000. No one overlooked! No one overburdened! ALL-EACH-a part-joy-victory!

October—Farm and Home offering, and, \$1 a day for the month—\$31.

November—Thanksgiving offering for some blessing received.

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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FAR TOO MANY OF US



Women Forbidden to Wear "That which Pertaineth to a Man"; Is it Ceremonial Law?

By the Editor

Dear Mrs. C. —:

I am deeply grateful for your letter and your practical questions. I hope I can answer them in a way that will be helpful.

You say that you looked up Deuteronomy 22:5, "but because in that chapter, like verse nine, 'Thou shalt not sow thy vineyard with diverse seeds: lest the fruit of thy seed which thou hast sown and the fruit of thy vineyard be defiled.'" You say, "Am I wrong to believe if I keep verse five in Deuteronomy, chapter 22, and never for any reason put on slacks, that also it would be wrong to wear a woman's woolen suit with linen cuff or some trimming on the suit linen, as in verse eleven, which you mention, says, 'Thou shalt not wear a garment of divers sorts, as of woolen and linen together.'"

Yours is a thoughtful question. The following, I think, is the answer to it.

1. Throughout the first five books in the Bible, the Mosaic law is given. Some of this is moral law and some of it is ceremonial law. For example, in Exodus 20, the Ten Commandments are given. It is quite obvious that nine of those commandments are moral law and these nine are repeated in one way or another in the New Testament. It is just as wrong now to worship idols, to take God's name in vain, to dishonor father and mother, to kill, to commit adultery, to steal, to lie, or to covet, as it ever was. But in Colossians 2: 17 and 18 we are plainly told that the sabbath days given to the Jews and mentioned in the Ten Commandments were nailed to the cross, a part of the ceremonial laws, "A shadow of things to come." But even if one disagrees about the Sabbath question, in the same twentieth chapter of Exodus, other ceremonial commands are given as in verse twenty-four: "An altar of earth thou shalt make unto me, and

shalt sacrifice thereon thy burnt offerings..." So it is wrong to say that any one chapter is all ceremonial and not binding for us, at least it is wrong to say that about Deuteronomy 22. For example, it is clearly a moral problem that a man is not to hide his brother's ox or sheep, but must tell where they are, a man must help his neighbor when his ox or ass is in trouble. Verse thirty: "A man shall not take his father's wife, nor discover his father's skirt" is clearly moral law. So chapter 22 does not have some moral teachings that are binding upon us today. Of course, no one was ever saved by keeping commandments, but still the moral commandments teach what is right and Christians want to keep the commands of God that place moral obligations upon us.

2. But there is another reason for believing that Deuteronomy 22:5 is a rule that is meant for women of all times. The New Testament clearly teaches that the Old Testament laws about the relations of men and women are still binding. I Corinthians 14:34 says: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." Here the law means, of course, the first five books of the Bible. So the same doctrine of the Pentateuch is the doctrine of the New Testament, when it comes to the relationship of men and women. Women are to be under obedience. Perhaps this refers primarily to Genesis 3:16 where the woman is told, "Thy desire shall be to thy husband, and he shall rule over thee." But certainly the implications that follow are intended also.

In I Timothy 2:11-15 the Scripture plainly says that the Old Testament relationship between men and women is to be the same in the New Testament times. "Let

THE EDITOR'S Notes

by John R. Rice

All mail to the editor should be addressed to Wheaton, Illinois.

Don't Read It Carelessly!

In this week's issue of THE SWORD you will read one of the richest studies you have seen. It is "Curious Contrasts in Christian Creed," by the late Dr. R. L. Moyer. Bob Moyer was dean of Northwestern Bible School and Seminary and followed Dr. Riley as pastor of the great First Baptist Church, Minneapolis. He was the editor's dearly beloved friend. We beg you, take time to read this study slowly and prayerfully. Then read it over again and meditate and pray as you read and you will understand better the wonderful nature of Christ and His marvelous work in redemption of sinners. The language is simple and beautiful and the thoughts are not beyond any good Christian if you take time to read lovingly and prayerfully this tremendous message.

Minnesota Baptist State Convention

Last week, Monday through Friday, August 18-22, it was my very great privilege to be guest speaker at the Ninety-third annual meeting of the Minnesota State Baptist Convention. Dr. Vernon Grounds, dean of the Conservative Baptist Seminary, Denver, was brought in to teach daily, which he did with great blessing. And I had the honor of speaking daily, at 11:15 a.m. to the ministers and at 8:00 p.m. daily to the whole assembly in the big tabernacle. We suggest that other denominational meetings might consider the successful plan of Minnesota Baptists, combining the annual State Convention with the summer assembly so that, along with the business, there may be a great spiritual refreshing. My fellowship with Dr. John Siemens, state secretary; with Dr. Mears, state president; with Dr. Grounds; with a number of strong missionaries and denominational leaders, was very happy, and I was told that the attendance of the convention was up sixty per cent over preceding years. Some were saved and many life-changing decisions were made in the services.

Minnesota Baptists have repudiated the National Council of Churches and the World Council, have aligned themselves wholeheartedly with the Conservative Baptist group and the whole convention is wholeheartedly for Christ and the Bible.

Dr. McCall, a Dynamo of Spiritual Energy

The Apostle Paul, overburdened with heavy duties, wrote,

"For, when we were come into

the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

In the case of Adam and Eve, the Lord set a certain relationship between husband and wife; and women are today to maintain that same relationship. So we find that this distinction between the men and women was emphasized in the Old Testament by having men and women to dress differently, as indications of their different positions. I think it is right to believe that the same distinctions are to be maintained today.

Again in I Corinthians 11:1-16 the Bible clearly says that in the manner of wearing their hair, women and men are to be different. "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (I Cor.

HERESIES EXPOSED

ATHEISM
AGNOSTICISM
BAPTISM
REGENERATION
FREEMASONRY
ROMAN CATHOLICISM
JEHOVAH'S WITNESSES
SPIRITISM
SEVENTH-DAY ADVENTISM
UNITARIANISM

A Valuable Series of Articles Exposing False Doctrines Compiled by Wm. C. Irvine

MORMONISM

By A. McD. Redwood

It will be best in studying this sinister subject—which is strictly more than a heresy, but rather a "black-hand cult," using the language of Holy Scripture to hide its true character—to consider a little of its origin and the character of its founders.

Joseph Smith

Two names are recognized as the chief of the "prophets" of Mormonism—Joseph Smith and Brigham Young. We concentrate chiefly on the former, as he was really the main factor in the founding of Mormonism.

Joseph Smith was born of rather notorious parents, in Sharon, Windsor Co., Vermont, U.S.A., on December 3rd, 1805. We are told that his "father sold blessings, and his mother was a fortune-teller"—though this does not tell the real tale of their evil character. Concerning their fourth child, Joseph Smith, Jr., we quote the following by Dr. Edmund B. Fairfield, late President of Michigan College*:

It was in August, 1850, that I found myself spending a week in the immediate vicinity of Palmyra and Manchester (U. S. A.). Three men were mentioned to me who had been intimately acquainted with Joseph Smith from the age of ten years to twenty-five and upwards. The testimony of these men was given under no stress of any

*The quotation is taken from a recent booklet, *The Mormons or Latter-Day Saints*, by Rev. D. H. C. Bartlett, M.A., published by Chas. J. Thynne & Jarvis, Ltd., London, to which authority we are indebted for much of the historical information. We commend it to any who wish to know more.

kind. It was clear, decided, unequivocal testimony, in which they all agreed. "Joseph Smith is simply a notorious liar." "We never knew another person so utterly destitute of conscience as he was." "The thing for which Joseph was most notorious was his vulgar speech and his life of unspeakable lewdness."

The Gold Plates

Smith was extremely superstitious, became known for his strange dreams which he spoke of freely, developed a mania as a "money digger," and professed to be able to locate buried treasure. He attracted the attention of one Sidney Rigdon, a disappointed Baptist minister, who himself had degenerated into being a charlatan to gain money. Between them, chiefly under Rigdon's influence, they hatched up a story in which Smith declared he had seen a vision of an angel in his room at midnight, "who took him to a hill four miles from Palmyra, where they unearthed a stone box which contained a number of gold plates covered with writings, and fastened together with gold rings. Together with the gold plates, he says, he found a sort of wonderful pair of spectacles—two crystals set in a silver bow—which he called Urim and Thummim. When the illiterate Smith put on these supernatural spectacles he found

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SEPTEMBER \$1 BUILDING FUND MONTH

and cosmopolitan flavor. Among the 2200 pieces of first-class mail arriving each week, there are always letters from Japan, others from Latin America, several from Portugal or Spain, one or two from India, and many others from other foreign countries. We want to share with you just one example of the type of letters which come to us from all over the globe. One we have now before us comes from a youth worker in the western zone of Germany. It reads as follows:

"As a Dutch minister I am working already for four years in Germany on the front of youth-work, especially to win young men for Jesus Christ. We have still an open door here—but time is getting harder and shorter. Now I got a copy of your fine magazine, THE SWORD OF THE LORD. I should be very glad if you could send me the magazine regularly and some old numbers. And may I ask you for some books for Bible study and for my own study and to use for my preaching and lectures? I am always travelling here, each evening with offers of large gatherings with young folk . . . We have a lack of Bible study literature here. May the Lord bless you in all your work. I thank you for your kindness."

"Yours in His service!"

(Signed) Petrus Huigens
Markische Straße, Germany

In response to his request the Sword foundation sent to this faithful gospel minister four books, three booklets, the entire 15c pamphlet series, as well as a subscription to THE SWORD OF THE LORD—all complimentary. We rejoice in the Lord for such as these who are "holding forth the Word of Life" in crucial spots around the world.

A Dutch Minister Writes

Any week of the year the mail we receive at the Sword of the Lord has a distinctly international

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A REWARD FOR



Jerry

by

GRACE RICE MacMULLEN

A Thrilling Adventure Story to be Continued Weekly in
"THE SWORD OF THE LORD"

SYNOPSIS: Jerry Thomas and Hurry Watson are best friends, and scouts. They have looked forward all year to the Scout overnight hike, coming up soon. Jerry has encouraged a new boy, Pete Laughton, to come to Scout meetings, under the leadership of Scoutmaster Mike Spann. Now they wonder if Pete, a stubborn, uncouth older boy who dislikes Mr. Spann, will ruin the hike for the troop.

CHAPTER VIII

Hurry and Jerry were fishing. That is, they were holding fishing poles before them, complete with line and bait. But apparently nobody had told the fish about it, and they weren't cooperating very well! This didn't bother Jerry and Hurry, though. It was good enough just to be sitting on the grassy bank, with the hot sun pouring down on them and the summery sounds floating all around them.

"Jerry, I just can't figure out that Pete Laughton," Hurry said.

"What do you mean, Hurry?"

"You know, Jerry. The way he is about Mr. Spann. He's the first person I ever knew who didn't like Mr. Spann."

"Yeah," Jerry answered, "it bothers me, too; seems so funny. Mr. Spann's always been nice as pie to Pete. But I guess everybody can't like Mr. Spann as well as we do." He broke off abruptly. "Hurry, sit still, for goodness' sake. How in the world can you expect to get a bite when you wiggle around all the time, and drop clods of dirt in the water, and keep stirring things up!"

Hurry grunted. "Just trying to get a little more comfortable. Hey, don't you think it's about time to eat our sandwiches?"

"Reckon it is, at that," Jerry said. "Doesn't look like we're going to get any fish, anyway."

The sandwiches were good, and with chewing to be done, there

was no conversation for a few minutes. But both boys continued to think about the strange, belligerent character of Pete Laughton.

"I... sort of wish Pete weren't coming on the overnight hike, Hurry."

"I do too—the old sourpuss! Why does he have to go and be such a wet-blanket? Looks like if he's so dead-set against Mr. Spann he wouldn't want to go."

Jerry's conscience began to make itself known then. "I guess we shouldn't feel that way, Hurry. After all, we're supposed to be helping Mr. Spann lead him to Jesus."

"Oh, well," Hurry began to look on the bright side, "We'll have a good time on the overnight hike. We always do."

"Sure, Mr. Spann will see to that."

"Well, we'd better, that's all I got to say," said Hurry, with a trace of feeling. "If Pete Laughton ruins our overnight hike, I'll... why I'll be so mad, Jerry, there's no telling what I'd do."

Jerry laughed. "Don't worry, Hurry. Mr. Spann knows how to plan an overnight hike, and Pete's bound to enjoy it."

"Hey, Jerry—I've got a bite. Look out!"

And with much splashing and grunting, Hurry proceeded to land a four-inch perch.

* * *

It was Friday afternoon that the boys all met for the overnight hike. What a group that was, in front of the church! Some had on boots, some had on sneakers—there was even one barefoot boy—and their costumes were as varied as their footgear. But they had all brought along their enthusiasm and high spirits and it promised to be the best overnight hike the Whittenburg scouts had ever had. At 4:00 Mr. Spann called the roll. Everybody was there except Hughie Mason, who had come down with measles the day before. Everybody carried some article necessary to making overnight camp—hunting knives and frying pans and flashlights and axes. What a party it was!

Up the Meadow Road they went, toward Bumpas Ridge. Up front they were clustered close together, around the scoutmaster, but in back they began to string out a bit. Every so often Mr. Spann had to call out, "Step up, everybody," so the stragglers didn't fall too far behind. Some body started a song, and everybody joined in, tramping down hard to the rhythm of HUP-two THREE-four. Jerry was walking with Pete, and he could hear Hurry's off-key tune up ahead of him.

"We always have a good time

on the overnight hike, Pete," Jerry said, having made up his mind to be as friendly to Pete as he could be.

"Yeah, I guess. This is old stuff to me, though," Pete bragged. "I could really have more fun by myself, I guess, instead of going with a bunch of kids."

Jerry's pride was hurt, but he couldn't blame Pete for feeling that way. After all, he was several years older than the rest of the boys, and had his own car, and all.

"Well, with Mr. Spann...." Jerry saw the contemptuous look on Pete's face, and he stopped. "It's always fun," he finished lamely.

"Yeah, he's all right for you fellows. After all, you haven't been around much. I'm not used to having somebody go along to show me what to do, when I hike. Why, I went up into the Olympics once, Jerry, just me and another boy! What a time we had! We got stuck on a ridge up there—no path and no room to walk, and no handholds. All we could do was just scrape along, grabbing a few blades of grass here and a rock there."

"Say, did you, Pete?"

"Sure did. And it was getting dark, too, and we didn't have any water. Boy, I wasn't sure we'd get out of there alive! But we did; wasn't bad at all, once we got over on the other side of the ridge."

"What're the Olympics like, Pete?"

"Oh, just like the pictures. You know, they have these little lakes and little scrubby firs and spruce... and then after you get up a ways, no trees at all, and big stretches of ice with cracks—crevasses, they're called."

Jerry nodded knowingly. "That's what they call the timber line—where the trees stop."

"Yeah. Pretty nice. Not anything like it is out here, of course. What you call a mountain out here we'd call a foothill!"

"Guess so. But the Ridge—there are some pretty wild places up there."

"Oh, I don't know," Pete said loftily. "After all, there's no place up there where you could really get lost. Any place on Bumpas Ridge is just a few hours' hike from Whittenburg actually."

Jerry had to agree, for it was certainly true. "Still, there's lots of rugged land up there—and snakes—you should hear the snake stories they tell! Timber rattlers, they say."

"And half of them probably not true! No, I don't think I'd be scared of anything we'll find on Bumpas Ridge, Jerry."

Hurry came back to find Jerry, then. Hurry had his bird book along—he was working on his merit badge in bird study. "I saw a scarlet tanager up there, and another one I haven't found yet, Jerry. It's familiar—I know I've seen the picture. It's black all over, with a big patch of red on the wing, outlined in white."

"Yellow you mean," Pete put in. "I've seen 'em, too. That's a red-winged blackbird, isn't it?"

Hurry shook his head. "Not with that white streak, or yellow streak, or whatever you call it. The red-winged blackbird is just black with red wings, period."

"I'll be glad when you get your badge, Hurry. You're about the last one to get it in bird study, aren't you?"

"Aw, just 'cause I can't sit still and look at birds," Hurry grunted. He leafed through the book. "Hey, here it is! Look, Jerry, it's the tri-colored blackbird!"

Jerry nodded. "Yeah—pretty! Say, Pete, I see you've got your camera case. Do you think you'll get some good pictures?"

"I might. Thought I'd better be prepared."

Jerry grinned. "Nothing like the Olympics, I bet. Nothing like that out here."

Pete ignored the teasing in Jerry's voice. "A good picture's where you find it, Jerry. Now you might get a good picture right in your back yard, or just anywhere."

You just have to be ready to take pictures when things happen."

"Sure that's right," Hurry agreed.

"That's the way the news photographers do it. One day they're just walking along and—bingo, something happens. A fire, or an accident, or an earthquake. They have their cameras ready, so they get a good picture. It's as simple as that."

"I guess so," Jerry said. "Except usually when fires or floods happen, photographers don't happen to be standing there."

"The way to get good pictures," Pete affirmed (sounding like a teacher in school, Hurry thought), "is just to be prepared for them."

The sun was low in the sky when the troop reached the Scout camp on Bumpas Ridge. Mr. Spann had been up that morning in the pick-up truck, bringing the grub, and there was plenty of wood around, just waiting to be cut and stacked. Quickly the scoutmaster assigned the jobs; five or six to cutting boughs for the beds, others to cutting wood for the fire, two of three to build the fire they would cook on. Some he set to cleaning out the cabin, and to Jerry and Hurry he gave the job of getting water from the spring.

"That Pete and his stories about the Olympics!" Hurry snorted. "Why didn't he stay there?"

"I think it's sort of interesting, Hurry. He doesn't mean to be bragging. It's just his way."

"Huh. Well, I'm not crazy about his way."

When they got back to camp, the hot dogs were steaming and the place was beginning to look shipshape.

By 7:30 or 8:00 the meal was eaten, and there were some good, fast games; Steal the Bacon, Prisoner's Base, and Kick the Can—all old favorites. Then the bedrolls were laid out as each fellow staked his "claim," and the boys dropped down around the dying fire. All the old camp songs they sang, one after another. "I've Been Workin' On the Railroad," "Row, Row, Row Your Boat," "Scotland's Burning," "Bill Grogan's Goat," and "Casey Jones." During a lull between songs, Mr. Spann stood up.

"Sounds good, fellows, mighty good. It's great to be with a group of boys like you. I'm fond of every single one of you, and I hope Scouts can mean to you what it has meant to me. We've got a night and a full day ahead of us before we start home tomorrow night. There are a few things I'd like to say to you as we begin this time together. First of all, I want you to have a good time. If we all work together, we can make it the best overnight hike there's ever been. I'm planning on that, and I know it's what you want, too. Second, there's one essential I'd like to emphasize. When there are this many people out in the rough, a lot of things can happen. There is just one way for us all to be safe and happy, and that is to obey rules. The rules aren't made to keep you from having a good time.... They're made so we can all have a good time. If we all obey the rules, we won't have anything to be sorry for when we head for home tomorrow night."

"Yellow you mean," Pete put in. "I've seen 'em, too. That's a red-winged blackbird, isn't it?"

Hurry shook his head. "Not with that white streak, or yellow streak, or whatever you call it. The red-winged blackbird is just black with red wings, period."

"I'll be glad when you get your badge, Hurry. You're about the last one to get it in bird study, aren't you?"

"Aw, just 'cause I can't sit still and look at birds," Hurry grunted. He leafed through the book. "Hey, here it is! Look, Jerry, it's the tri-colored blackbird!"

Jerry nodded. "Yeah—pretty! Say, Pete, I see you've got your camera case. Do you think you'll get some good pictures?"

"I might. Thought I'd better be prepared."

Jerry grinned. "Nothing like the Olympics, I bet. Nothing like that out here."

Pete ignored the teasing in Jerry's voice. "A good picture's where you find it, Jerry. Now you might get a good picture right in your back yard, or just anywhere."

"And the third thing—it's the most important of all. You fellows know that the Lord Jesus Christ is the most important Person in my life. He's saved me from my sin, and I love Him more than anything in the world. Many of you know what I mean, because you're Christians too." (When Jerry heard Mr. Spann talk like that, he was mighty glad he'd lined up on the right side during the revival!)

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"One of my biggest thrills came when I saw Hurry and Jerry go down the aisle one night to trust Christ, and the next night five or six other fellows did the same thing. I'm glad that most of you have done that. But there are still a few who haven't done it. I won't embarrass you—you know in your



Pete began running away.

heart whether or not you've settled this thing. But listen, fellows. I'm praying that not one of you will go home from this overnight hike away from the Lord. Let's all be on the same side. You who haven't trusted Christ, won't you do it now?"

The circle was absolutely quiet. All the giggling and pushing had stopped. Every boy was looking straight at Mike Spann, as he spoke from his heart.

"Here's a fagot I'm holding in my hand. It's burning, and I'm going to let it represent my life and heart. Each one of you, will you take a stick and light it?"

In a moment of scrambling, every boy had his fagot lighted, and they sat back expectantly for Spann's next word.

"Now—here's my fagot. As I said, I'm going to let it represent my life. We'll let the campfire represent God and His plan for us. Already I've said in my heart, 'God, you can have me. I'll trust you as my Lord and Saviour, and I want to be what you'd have me to be.' I still feel that way to-night, boys, and as a sign of that I'm going to throw my fagot—my life—into the fire. I'm giving myself anew to Christ, who's already saved me."

The fagot made a wide arc, and landed in the middle of the dying fire with a shatter of sparks.

"You who've already done it—who've trusted Christ—will you join me in it? Just toss your fagot in, too, as a sign that you've given yourself to God."

From every side of the circle, the fagots curved easily into the fire. It blazed up with new flame, lighting the serious faces around the circle. Jerry felt a deep peace within him as the rough stick left his hand and fell into the fire.

"Some of you still have your fagots," Mr. Spann continued. "That means, I take it, that you haven't yet taken the step I'm talking about. I'd like to remind you that Jesus Christ died on the cross for you—and He wants you to trust Him. You ought to do it, boys. Will you, right now, say in your heart, 'Lord Jesus, I'll take you.' If you will, fling your fagot in with the rest."

Only four flames were left around the circle. Every boy seemed to hold his breath as one wavered, and then arched into the fire. Another, (held by Jim Wilson, Jerry could see in the flickering light) was tossed lightly into the fire. The third one landed almost at the same time. Only one flare left! And above it Jerry could see Pete Laughton's face—hard, defiant, angry.

"Throw it, Pete," Jerry was saying to himself. He wanted Pete to do it so badly he could almost do it for him. "Please, Pete! Do it!" he thought.

Suddenly, Pete Laughton whirled. Swiftly, he threw his fagot—away from the fire, far, far out into the woods, as far as he could throw it!

There was a stunned silence. Then Pete began running, toward the spot where the fagot had landed, away from the campfire circle.

(Next week: A real crisis in which Mr. Spann risks his life for Pete. Don't miss Chapter IX—the most exciting yet!)

HYMNS OF BLESSING



A Review by

J. Edwin Orr, Th. D., D. Phil. (Oxon.)

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WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

SWAN RIVER, MANITOBA, CROWDS OVERFLOWED ICE SKATING RINK DURING REVIVAL LED BY EVANGELIST BILL RICE

Crowds estimated up to 2,500 overflowed the ice skating rink during a recent union revival, with twelve churches cooperating, held by Evangelist Bill Rice of Murfreesboro, Tennessee, in Swan River, Manitoba, Canada. Despite temperature that was sometimes below freezing, people came night after night wearing overcoats, and God gave a gracious revival. Souls were saved night after night. There were over 50 conversions, besides reclamations, in two services. Since Canada has opened its doors to Misplaced Persons, many foreign speaking people were present. At one time during the revival Mr. Rice spoke through three interpreters — German, Ukrainian, and Czechoslovakian. Mr. Ellis Zehr, soloist for the Bill Rice campaigns, sang some songs in German. The music was led by P. E. Schroeder, and two fine bands played alternately throughout the campaign.

Southern Baptist evangelist, James A. Zaspel of Longview, Texas, has just concluded a two-week revival campaign at the Bible Chapel Tabernacle in Albuquerque, New Mexico, with splendid and gratifying results. Dr. Willard H. Pope, chairman for the New Mexico "Christ for Everyone" campaign, reports 40 conversions and 30 reclamations during the revival which, according to the pastor, was the greatest ever held in the Tabernacle.

Methodist evangelist, G. P. [redacted] has just closed a revival in the Methodist Church of St. John, Washington. The pastor, Rev. John Morane, writes:

"In some respects the task before him was one of the most difficult any evangelist could have undertaken. There had never been a Revival held in the church before. The town itself is utterly indifferent to New Testament Christianity, yet God has broken into this situation and young married couples have been reclaimed or

converted, cold church members have had their hearts warmed, one old reprobate 80 years old has been brought to Christ, and a young man newly out of prison led into the freedom of the Son of God. The church itself has taken on new power. G. P. Comer is a gifted preacher of the Gospel, richly endowed by nature, and the hand of God is upon him. A man of commanding presence with great skill in guiding people to a decision for Christ."

Word has been received that Evangelist Lester L. Roloff

has recently completed a two weeks' revival campaign at Greggton, Texas, with good attendance. It is reported that some nights the tent was crowded out. We trust to have a final report on the campaign shortly. We know our Texas friends will pray for this blessed evangelist and hear him whenever he is in your vicinity. He also broadcasts regularly from Corpus Christi, Texas. Write Evangelist Lester Roloff, P. O. Box 1177, Corpus Christi, Texas, for a schedule of his radio broadcasts.

Sword staff Evangelist Eddie Wagner and singer, James Stoutenborough, have sent in a fine report of their campaign in Ashland, Ohio, sponsored by the Ashland County Laymen's Evangelistic Association. The meeting was held in the Grandstand of the Fairground. There were 58 conversions, and many, many rededications for the Lord. Brother Wagner preaches hard against sin and his preaching was greatly blessed of God here in Ashland as the party took their stand against worldliness and did the kind of preaching that revives Christians and saves sinners.

Pray for Rev. Bob Smith, of Balfour, North Carolina, who sails from New York on the Britannic, September 11, to begin services in the Baptist church in Bellskill, Scotland.

Modern Scholarship and Music

(Continued from page 1)

ment, "song played to the harp, psalm...LXX, II Kings 23:1; Eph. 5:19." (No higher authority exists today).

Moulton and Milligan—*The Vocabulary of the Greek Testament*, Part VIII, p. 701. "psalmos" 'psalm' or 'song' sung to a harp accompaniment."

Trench—*Synonyms of the New Testament*, p. 296. "psalm," "song sung with musical accompaniment."

Thayer—*Greek and English Lexicon*, "psalmos, a striking, twanging; spec., a striking the chords of a musical instrument; hence a pious song, a psalm. Eph. 4:19; Col. 3:16."

G. Abbot-Smith—*A Manual Greek Lexicon of the New Testament*, p. 487. psalmos, "A striking, twanging with the fingers, hence, a striking of musical strings and hence in later writers, a sacred song sung to music accompaniment, a psalm, LXX; I Cor. 14:26; Eph. 5:19; Col. 3:16; or Old Testament psalms; Luke 24:44; Acts 13:33."

The testimony of many other famous Bible scholars could be added such as Matthew Henry, Bishop Lightfoot, Meyer, Plumptre (Cambridge Bible for Schools and Colleges), Plummer, Dean Alford, Findlay, H. C. G. Moule, Bishop Ellicott, Hodge, Moffatt, Lenski, Carver, Donnegass, *The Jewish Encyclopedia*, *The Catholic Encyclopedia*, Bullinger, S. D. R. Salmond (*Expositor's Greek Testament*), Parkhurst, Zorell, Sauter, Josephus (Josephus was born 37 years after Christ and wrote in the language of the New Testa-

ment), T. K. Abbott, Philip Schaff, A. Maclaren, Young, Hastings, *International Standard Bible Encyclopedia*, Jamieson, Fausset & Brown; Strong, Bengal, *Dictionary of Christian Antiquities*, *The Century Dictionary and Encyclopedia*, Yonge, Pickering, M. Wright, Dunbar, Groves, Hastings, and many others.

IV. Modern Scholarship on the Meaning of the Word in Hebrew

Gesenius, *Hebrew and English Lexicon*.

"zemir—(root meaning) to touch, or strike the chords of an instrument, to play, Gr. psallein; and hence sing, to chant, as accompanying an instrument." In Chaldean, "To sing with the striking of an instrument." In Arabic, "To sing to the pipe." (This is the authority on the meaning of the Hebrew words.)

Strong—*Hebrew and Chaldean Dictionary*, p. 35. "zemir, prop.; to touch the strings or parts of a musical instrument, play upon it; to make music, accompanied by the voice; hence to celebrate in song and music, give praise, sing forth praises, psalms."

V. Modern Scholarship on the Meaning of the Word in English

Oxford English Dictionary, Vol. 8, p. 1539. Psalm, "sing to a harp (in LXX and New Testament)." (This is the highest authority in English language).

Walter W. Skeat—*An Etymological Dictionary of the English Language*, Clarendon Press, 1946.

Can a Christian Lose Heavenly Rewards?

By the Editor

You ask, "Can a born-again person lose his rewards by sinning? If so, where in the Bible?"

Yes, a born-again person can lose his rewards, according to the teachings of the Bible.

You understand that the Bible teaches that people are saved by grace, through faith and that not of themselves and not of works, lest any man should boast (Eph. 2:8, 9). No person can earn salvation by works and no person can keep his salvation by works.

But God does plainly promise that saved people will be rewarded for their works. There will be differences in rewards for Christians, because there is a difference in the works of Christians. This is clearly taught in I Corinthians 3:10-15, which I hope you will read carefully.

Now, a Christian may have certain rewards set apart, or intended for him and may lose these rewards by failure. I Corinthians 3:14, 15 says: "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Note that a saved man in Heaven will yet suffer loss, because his work is burned up. I suppose that this means that the rewards he could have had, he has missed, by not living for the Lord.

In Colossians 2:18 we are warned: "Let no man beguile you of your reward..." People may be led astray in false doctrine and may not serve the Lord aright, and so may be beguiled out of their reward, according to this Scripture.

In the Second Epistle of John, verse 8 says: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." I understand this Scripture to mean that one who has worked hard for the Lord may lose the reward that would be intended for him if he turns away into sin or neglects the winning of souls and other work for the Lord. And John puts himself in with these beloved Christians and says "that we receive a full reward." For John's reward in winning these people to Christ and teaching them, would be limited by the way they turned out, the way they lived before God.

Christians who suffer for Christ will reign with Christ, we are told. Not every Christian will reign, but only those who have suffered and those who have worked for Him. But Revelation 3:11 warns us, "Behold, I come quickly: hold that fast which thou

"A singing to the harp, which is from psalm, stem of psalmos."

William Little—*The Shorter Oxford English Dictionary on Historical Principles*. "Psalm, adoption of Gk. Psalmos, a twitching of the strings of the harp, a song sung to the harp, formed on Psalmein to twitch, twang, sing to the harp (in Septuagint and New Testament)."

Students of the Scripture accept immersion as the Bible form of baptism, because the word baptize (Greek, baptizo) means to "plunge under," "to immerse." Why can't we be that intelligent about the word "psalm?" The matter is settled in the minds of scholarship.

VI. The Use of Musical Instruments in Old Testament Worship

God through David exhorted the people, "Praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise. For the word of the Lord is right." —Psa. 33:2-4.

In the book of I Chronicles 25:5 we are told that the whole body of the temple chorus and orchestra numbered 4,000. They were

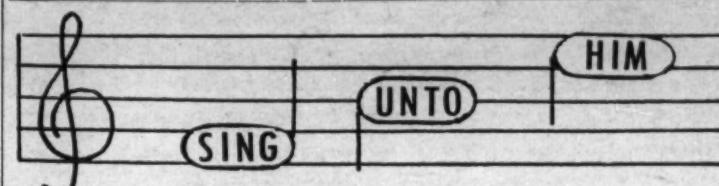
(Continued on page 5)

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have some other reign in his stead. These Scriptures are not speaking about the plan of salvation. They are speaking about rewards for people who are already saved, born again, and going to Heaven.

I hope this will answer your questions.

In Jesus' name, yours,
John R. Rice



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Noteworthy NEWS Notes



Rev. Jacob Peltz, Secretary of The International Hebrew Christian Alliance, has spent several weeks in Continental Europe, working for the Alliance. He spent one week in Switzerland, meeting with the executive members of the Alliance there. In Germany, he attended a big meeting in Schlosskirche, and then spent three days in conference with Hebrew Christian leaders in Hamburg. Rev. Peltz was with Hebrew Christian leaders in Denmark during his third week, and also attended a missionary conference in Naestved, where they reviewed the whole program of Jewish evangelism.

Dr. M. E. Dodd, 74, died on August 6, following two heart attacks. Dr. Dodd was pastor of the First Baptist Church of Shreveport, Louisiana, for 38 years until his retirement in 1950. He also served as President of the Southern Baptist convention in 1934 and 1935. Besides preaching, Dr. Dodd wrote ten books and forty tracts during his ministry. These still continue to have a wide circulation.

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Al Smith started out editing books of gospel choruses, then compiled some very fine song

Missionary's Report of Distressed Hebrew Christians



A courageous Hebrew Christian missionary in Germany describes some of the Jewish believers who benefited by one of our recent food shipments. These are reports of our Lord's needy brethren who were given timely help in His Name:

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Family E: The husband is an invalid. There are three small children. The wife tries to support the family by part time work. Your CARE food carton greatly helped this family.

Mrs. Dr. P: Here is a lady in reduced circumstances bravely battling to bring up her two children, without a husband. The growing children know days when they simply haven't enough food to eat. How happy I am to be able to help them with your food shipment.

After listing some other needy cases helped, the missionary begs us to express heartfelt gratitude to those who make it possible for us to carry on such a ministry of comfort to the poor, the unemployed, the orphans, the aged, the undernourished and the hungry. In their daily rounds of ministry missionaries tell of the conversion of some of these distraught people, of faith strengthened and deepened, and of courage and hope renewed. We implore our Christian friends to help us by their prayers and gifts to extend this Christlike ministry. Please do not delay in sending your gift.

\$10.00 will pay for a big, nutritious CARE food Parcel for a needy family in Europe or in Israel.

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books being greatly used of God. He has also become widely known as a gospel singer and for fine gospel song records, featuring his own voice, Beverly Shea, Helen Barth, and other well-known Christian musicians. We have purchased the Singspiration building in Wheaton, a nicely appointed building, two story and full basement, on Front Street, a prominent business location in Wheaton. Part of our offices will be moved to this building. This is one step in our tremendous expansion program. We could not wait until the new building, which is planned, will be finished. Singspiration building is a good investment and will help care for our needs while we raise funds for and build the plant we have in mind for the future. We think now the new building will house our local book store, the editorial and promotion offices, perhaps the Sword Book Club, etc. Two-thirds of our workers will continue to work in the present Sword of the Lord building, 214 West Wesley Street, Wheaton, Illinois, and all our mail will come to the same address as before.

Plain Truth on Being a Christian. By Warren Walker. Christian Publication Society, P. O. Box 82, Corpus Christi, Texas. 107 pages, \$1.00.

Plain Truth on Being a Christian contains forceful Bible messages from an outstanding Southern Baptist pastor. For years Dr. Walker worked as a full-time evangelist; and now as pastor of the Second Baptist Church in Corpus Christi, Texas, he combines the work of pastor and evangelist. These sermons reveal the passionate heart and a full knowledge of the way of life and victory.

How to Live With Yourself. By Merv Rosell. Van Kampen Press, Wheaton, Illinois. 118 pages, \$1.50.

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How to Live With Yourself

Have You Given Your \$1 Offering for

The Prodigal's Return

(Continued from page 1)

a "good time." He spent his money on bad companions, and forgot about father and home. The Devil robbed him of his virtues and left him with his vices. When his money was gone, so were his boasted friends. He herded swine for a mere living, and went so hungry that he ate of the carob-seed husks, which were used to cheaply fatten hogs.

True Repentance

Then the young man "came to himself." He thought it over, saw the awful error that he had made, and became sick and tired of it all. He said, "I will arise and go." He was truly sorry for the way he had acted, and so made up his mind that he would return in the capacity of a servant. He forsook the "ways" and "thoughts" of the world, in compliance with our text. Can you not see him, friends, in your mind's eye plodding up the road so familiar to him? The same dusty road where he had gambled and frolicked with his boyhood chums not so many years ago? How different life was now—from what it was to his innocent heart of those happy days.

*Poorly clad, hungry lad;
Coming up the road,
Where once cheerful,
But now fearful;
Returning to Father's abode.*

The homesick boy was fearful in his heart lest he should not be received as even a servant by his father. It never entered his mind that his father might forgive, to the extent of taking him back into the home as his own boy again. His sins were so black in his own sight that he feared his father might not even let him have a servant's name, don servant's clothing, eat servant's food, and sleep in the servant quarters. If only he could but be near his father and home, he would be content.

Father was standing at the gate looking down the road. He was lonesome, as only a parent can be who has had a child leave—never to return. Longing thoughts were passing through Father's mind. He loved his elder son, who was harvesting in a field some little distance from the house, but Father was thinking of the youngest son and the good times they had had together a few years before. Father's heart was craving that intimate fellowship which only a father and son enjoy. Oh, if only his son would return! How gladly would he forgive and forget those sins which the son had committed at his departure. He had stood thus many evenings, just as the sun was setting in the West. How it would fill him with joy if that dark figure coming up the road proved to be his son! But, had he not made the same wish before—only in vain. The form was coming closer now. It did resemble his boy somewhat, but this form was bent, and thin, and the head was drooping, as the traveler plodded along the road. His son had carried himself as a prince. He had a strong, healthy, young body and had the walk of a soldier and dared to look every man squarely in the eye.

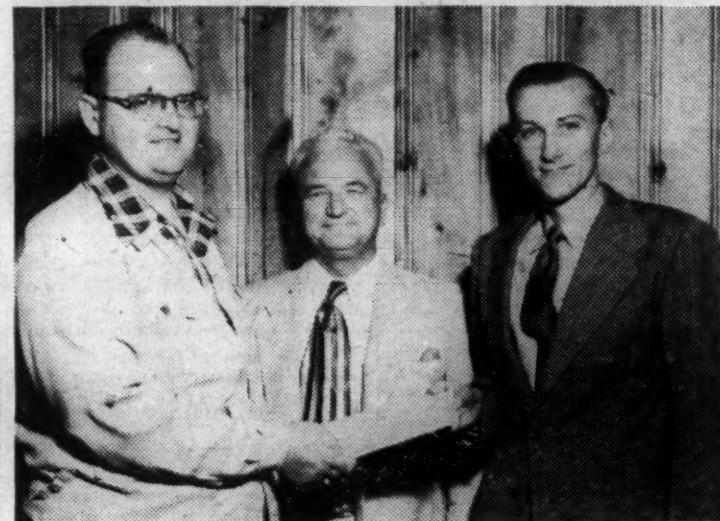
True Forgiveness

As the young man saw his father, his steps quickened, and his stooped body became more erect. He hurried toward his father who, by this time, had recognized his wayward child—and, with tears of joy filling his dimmed eyes, he ran with outstretched arms to meet him.

Beloved! Pen nor oratory, artist nor film, can never depict a scene such as God has given us in this fifteenth chapter of Luke. It is a picture painted by the artist hand of God, drawn in lucid-lines of love, with the dark shadows of sin and the "far country" as a background. We have a ringside seat and close-up view of a re-



It is impossible to wait until the new building is erected, if the work of the SWORD OF THE LORD FOUNDATION is to be carried on as it should be. The Lord makes it possible to purchase this smaller two-story building with a full basement, to house part of our work. This will give temporary relief. It is only an intermediate step. However, the work may continue to expand for awhile under this plan. It is not ideal as it separates workers and departments. It is a good investment as we press on to an adequate new building where all will be under one roof. Buildings for the work of the Lord cost in prayer, sweat, money, etc.



Al Smith, D. A. McCall, Walter Handford

Mr. Walter E. Handford is Business Manager of the SWORD OF THE LORD FOUNDATION. Mr. Al Smith is Director of Singspiration, publisher of fine song books and gospel records. The new building above is being purchased by the Sword from Mr. Smith. Here—Mr. Smith is passing to Mr. Handford papers in the course of the transfer. D. A. McCall looks on.

union of a loving father and a sick son, a reunion of a holy God and sinful but penitent man. A picture, if you please, of what I mean by forsaking the world, flesh, and the Devil and returning to God.

Therefore, the condition by which God's mercy can be utilized, and God's pardon received are these: forsaking. You ask what? Forsaking ways and thoughts. So when you return to God you will find that your "ways" and "thoughts" are changed. You will discover that old things have passed away, and all things have become new. Praise the name of the Father, Son, and Holy Ghost! Indeed, how many of us—who were prodigals at some time or other—have "returned" from the husks of the hog-pen to the fatted calf of Father's house!

The Prodigal's Prayers

H. S. Palmquist, in writing on the prodigal's *Two Prayers* said "The prodigal prayed two prayers. His first was, Give me the portion of goods that falleth to me. His second, Make me as one of thy hired servants. They were like the two prayers of Elijah, the first which closed up the heavens, until the merciless sun burned vegetation to a crisp, leaving Israel a gigantic charcoal drawing of desolation. But he prayed again and Israel was resuscitated. The heaven gave rain, and the earth brought forth her fruit, and once more there was laughter in the tents of the Jews."

Notice his first prayer, "Give me." It broke in on the tranquility of that simple farm home like the sudden blast of the automobile horn breaking in on the dreams of the strolling pedestrian. It rode

roughshod over the feelings, hopes and desires of his parents, and said, "Let me laugh through it make you weep... let me dance though it make you faint."

"Give me." What a familiar prayer. To utter such, does not demand high ideals or noble purpose. It does not require much effort to offer such a prayer. "Wrestling" is not necessary. The Devil does not contest that prayer. He does not object to its being answered any more than the trap-door objects to the desire of the weasel being granted as it covets the morsel, behind which is concealed the iron jaws of the trap.

It is a fatal prayer. It is a road-sign to the far country... it is a passport to the pigpen, a ticket to trouble, a highway to hunger, and a taxi to tears.

But he prayed again. Thank God! This time, "Make me a servant." With this prayer we are not so familiar. Not so many are praying that they might serve. What a change would be wrought in politics and in commerce and in society, if men would begin to pray, "Make me a servant!"

The language of this prayer is strange to many. We are slow to learn with the mother of James and John that the way of being assured a throne with Christ in Heaven is not by way of being granted special privileges, but, "Whosoever will be chief among you, let him be your servant."

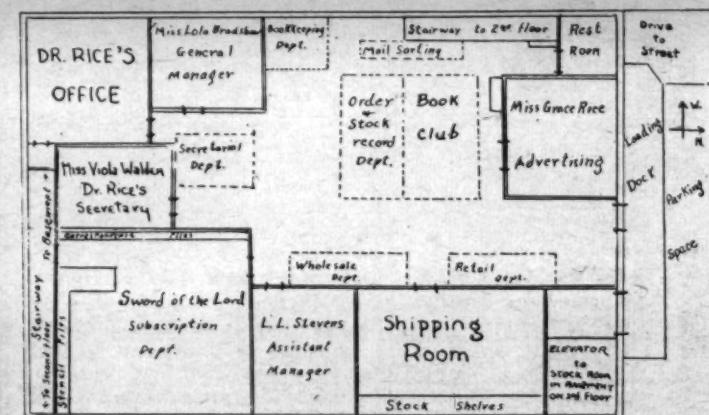
"Make me a servant." It started the music in the old homestead. It gave the son roast veal instead of husks, robes in place of rags, home instead of hogs, songs in place of sobs, and God in place of guilt.

(As published in YOUR GOOD NEIGHBOR.)



Here is seen the present Sword of the Lord building. It is set back some distance from the street. A two-story house takes all the front of the lot except for a narrow driveway to the Sword building—the only means of ingress and egress. That house is not owned by the Sword. Autos cannot pass. Trucks with paper stock and other materials find themselves in a "squeeze" in coming to the building.

Four years ago there were six divisions of work carried on in the Sword building. Today there are thirteen and more. This work must have more space.



Above we see the floor plan of the present building of four years ago. A crowded condition existed then. The work has doubled since then. The workers must have more room for carrying on the work.

You'll be delighted with this new book of sermons by Dr. Bob Shuler,

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New Sword Building in September?

Preaching, Power, Promotion

(Continued from page 1)

December—Christmas love offering for this work of the King of Kings.

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sed of God, saw 29,720 copies of his greatest work sold. Some 22,629 copies and 29,018 copies of other great volumes by him were sold. Revell printed 1,200 or 1,500 copies of these at a time. Whereas, Dr. Rice's book on *Prayer* has reached 140,000 printings in eleven years and is still going strong. From 10,000 to 20,000 copies are printed at a time. In addition, 50,000 copies of Dr. Rice's book of *Home* have been published; 45,000 copies of his book on "And God Remembered..." have come from the press, and 225,000 copies of *Heaven* have gone out to comfort and bless. What a stupendous work for one man of God!

Another great preacher and author, and of more recent ministry, wrote and published a total of 900,000 volumes of books, pamphlets, and tracts. They were largely used. We read and used a number of them. We thank God for him and them.

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"To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

Don't sin by refusing to pray for Dr. Rice. Don't sin by omitting to help him get out soul-winning literature. Don't sin by letting God down in revival emphasis and procedure.

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(Continued from page 1)
time; that the "Father of Eternity" became an "infant of days" (Micah 5:2; Matt. 1:25).

He believes that the One Who is the beginning had a beginning although He never began, and the One Who is the ending had an end although He never ceased to be; that the One Who is the first began four thousand years after the first man was created; that the One Who is the last died thirty-three years after He began (Rev. 1:11).

He believes that the One Who in eternity rested on the bosom of a Father, in time rested on the bosom of a mother; yea, that He Who in eternity rested on the bosom of a Father without a mother, in time rested on the bosom of a mother without a father (John 1:18; Matt. 1:25).

He believes that the God Who brought a motherless woman from the body of a man, brought a fatherless man from the body of a woman (Gen. 2:21-22; Matt. 1:23).

He believes that the One Who "made all things" in creation was "made flesh" in incarnation (John 1:13, 14).

He believes that the One Who made man was made in the likeness of man (Phil. 2:7).

He believes that the One Who created the angels was made "a little lower than the angels" (Col. 1:16; Heb. 2:7).

He believes that the One Who made the law was made under the law (Gal. 4:4).

He believes that the One Who was "clothed with honor and majesty" was "wrapped in swaddling clothes" (Psa. 104:1; Luke 2:12).

He believes that the One Who was before Abraham was born two thousand years after Abraham (John 8:52-58).

He believes that the root of David was the offspring of David; that David sprang from Him, and that He sprang from David; and David was created by Him, and that He was born of David (Rev. 22:16). Yea, more, he believes that David's Son was David's Lord, and that Abraham's Seed was Abraham's Saviour (Matt. 22:42-45; John 8:56).

He believes that the One Who came for David's throne found Abraham's altar.

He believes that the weak baby who nursed at a mother's breast was the Almighty, and that when Mary held her first born on her lap, a woman held God on her lap (Matt. 1:23).

He believes that the Babe born in a stable was One greater than Abraham, because Abraham had an imputed righteousness, while the Babe had an inherent holiness (Gen. 15:6; Luke 1:35); greater than Jacob because while Jacob could give a well, Christ alone could give living water (John 4); greater than Moses because while Moses gave the law, Christ alone

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Curious Contrasts

kept the law; greater than Solomon, for while Solomon was a wise man, the wise men from the east worshipped the Babe (I Kings 4:30; Matt. 2:11).

The Christian believes that the Jehovah of the Old Testament is the Jesus of the New Testament.

He believes that a person is the visible image of the One Who is invisible (Col. 1:15).

He believes that the One Who is the essence of God's Person took the form of a servant (Heb. 1:3; Phil. 2:7).

He believes that the One of Whom it was said, "Behold your God," is the One of Whom it was said, "Behold the Man" (Isa. 40:9; John 19:5).

He believes that the One Who "upholds all things by the word of His power" was upheld in the arms of Mary, and of Simeon (Heb. 1:3; Luke 2:27-28).

Curious Contrasts Which the Christian Believes About the Life of Christ

He believes that the One Who carried a nation out of Egypt was carried as a babe down into Egypt; that the One worshipped of holy angels fled from the wrath of an ungodly king (Matt. 2:13-14).

He believes that the God Who sent His Son out of heaven, called Him out of Egypt (John 8:42; Matt. 2:15).

He believes that the One Who is "the wisdom of God" grew "in wisdom and stature" (I Cor. 1:24; Luke 2:52).

He believes that the One Who "was in the beginning with God" stood as a lad of twelve in the temple with the doctors (John 1:2; Luke 2:42, 46).

He believes that the One Who said to the Father, "Glorify Thou Me with the glory which I had with Thee before the world was" was the One of Whom men said, "Thou art not yet fifty years old" (John 17:5; 8:57).

He believes that the One Who could command all the treasures of the universe became so poor that He had nowhere to lay His head.

He believes that the One Whose home was in heaven dwelt in the despised city of Nazareth, and that Jehovah was called a Nazarene (Matt. 2:23).

He believes that a Man had letters, never having learned (John 7:15).

He believes that the One Who was despised and rejected of men and forsaken of God had every excellency of all men; that He had more patience than Job, more meekness than Moses, more zeal than Paul, more purity than Joseph, more devotion than Daniel, more energy than Elijah, more faith than Abraham, more compassion than Jeremiah, more love than John, more fervor than Isaiah.

He believes that One Who was in "the form of God" was found "in fashion as a man" (Phil. 2:6, 8), and that in Jesus Divine omnipotence moved in a human arm; in Jesus Divine wisdom was cradled in a human brain, in Jesus Divine love throbbed in a human heart, in Jesus Divine compassion glistered in a human eye, in Jesus Divine grace poured from human lips, in Jesus Divine mercy wrought in human hands, in Jesus Divine holiness was manifested in the human walk, in Jesus Divine fulness dwelt in a human body.

He believes that One is perfectly human and yet a perfect human.

He believes that the One Who had no sin was baptized to fulfill all righteousness (II Cor. 5:21; Matt. 3:15).

He believes that the One Who cannot be tempted was tempted, and that in the temptation the One Who turned water into wine for the pleasure of others would not turn stones into bread to meet His own need; that the One Who wrought a miracle to feed five thousand would not work a miracle to feed Himself; that the

One Who fed a nation in the wilderness hungered in the wilderness; that the One Who supplies all our need would not supply His own need (James 1:13; Matt. 4:1-4).

He believes that the One Who cannot be tempted was tempted in all points like as we are (Heb. 4:15).

He believes that the One Who cannot be wearied was tired (John 4:6).

He believes that the One Who never slumbers nor sleeps slept in the prow of a boat in a raging storm, while men who do slumber and sleep could neither slumber nor sleep because of that same storm (Psa. 121:4; Matt. 8:24-25).

He believes that the One Who is the Bread of Life began His ministry by hungering; the One Who is the Water of Life ended His life by thirsting (Matt. 4:2; John 19:28).

He believes that heaven and earth will pass away, but the teachings of One Who left not one written word shall never pass away (Matt. 13:31).

He believes that the Fountain of all joy was "a man of sorrows and acquainted with grief" (John 15:11; Isa. 53:3).

He believes that the One Whose eyes are "as a flame of fire" wept (Rev. 1:14; John 11:37).

He believes that the One Who went to the *mount* to be transfigured, went to the *garden* to agonize; that on the *mount* His garments were white as snow, that in the *garden* His vesture was red as blood—shining on the *mount*, stained in the *garden* (Mark 9:3; Luke 22:44).

He believes that the Passover Lamb went into the Passover chamber as a Person, the anti-type to partake of the type; that the One Who partook of the feast that looked forward to the Cross established a supper that *looked back to the Cross* (Matt. 26:20; I Cor. 5:7).

He believes that the One Who "measured the waters in the hollow of His hand" "poured water into a basin" (Isa. 40:12; John 13:5).

He believes that the One Who is "girded with power" "took a towel and girded Himself" (Psa. 65:6; John 13:4-5).

He believes that the One to Whom "every knee shall bow" bowed His knees and washed the feet of His disciples (Phil. 2:10; John 13:5,12).

He believes that the Judge of all, the final Judge, the One into Whose hands God "hath committed all judgment," stood before Pilate's judgment bar—condemned! (John 5:22; 19:13).

(Continued on page 8)

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Curious Contrasts

(Continued from page 7)

3

Startling Truths the Christian Believes About the Death of Christ

The Christian believes that the Creator yielded Himself to the hands of His creatures to be buffeted, to be spit upon, to be mocked, scourged, stripped, crucified. And He was Creator—He created the world into which He was born; He created the little spiders that spun the draperies for His maternity chamber; He created the hay that formed His bed when He was laid in the manger; He created the woman who bore Him; He created the beast whose hide made the leather thongs of the scourge that cut His back; He created the hill upon which His Cross was erected; He created the tree to which He was nailed; He created the iron that was driven as spikes through hands and feet, and as spear into His side; He created the men who took Him at the garden, and led Him away—He was led, not driven!—led as a lamb to the slaughter, the Creator in the hands of His creatures; the Infinite One in the hands of His finite ones!

He believes that men cried, "Away with Him!" of the only One Who had a right to say, "Come unto Me" (John 19:15; Matt. 11:28).

He believes that the fairest of ten thousand had "no beauty that we should desire Him" (Isa. 53:2).

He believes that the One Who befriended His enemies was betrayed by His friend; that the One Who had His feet kissed in love by a cast-out woman had His cheek kissed in betrayal by a called-out disciple (Luke 7:45; Matt. 26:49).

He believes that the One Who had the glory of God "before the

world was," was garbed in a cast-off purple robe (John 17:5; Mark 15:17).

He believes that the One Whose title is "King of Kings" was crowned with thorns (Rev. 19:16; Mark 15: 37). The thorn is a symbol of the curse of sin: "Thorns shall bring forth." When He was crowned with thorns, His brow was literally girt with the curse! Adam *brought* the thorns; Christ *bore* the thorns.

He believes that the One Who shall rule with a rod of iron held in His hand a rotten reed as His scepter (Psa. 2:9; Matt. 27:29).

He believes that the One Who "came forth" from the Father "went forth" to Calvary (John 16:28; 19: 17).

He believes that One Whose "face did shine as the sun" had a "visage more marred than the face of any man" (Matt. 17:2; Isa. 52:14).

He believes that the One Who made the lame to walk had His feet nailed to the tree (Luke 7:22; Psa. 22:16).

He believes that the One Who healed the withered hand of a man had His own hands transfigured to the Cross (Luke 6:10; Psa. 22:16). Yea, more, the Christian says, "My hands wrought sin; His hands were nailed to the Cross; my feet did run to evil; His feet were nailed to the Cross; my heart was deceitful above all things and desperately wicked; His heart was broken on the Cross; yea, more, His hands were nailed to the Cross that for His Name's sake my feet might walk in the paths of righteousness; His heart was broken on the Cross that my heart might be filled with the love of God shed abroad by the Holy Spirit."

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He believes that the One Who cleansed the leper, by God was counted as unclean as a leper (Matt. 8:3; Isa. 53:3-4).

He believes that the One Who brought blessing was made a curse (Gal. 3:13); that there was no sin in Him, though all sin was on Him; and that because our sin was on Him we are accepted in Him (Isa. 53:6; Eph. 1:6).

He believes that the One Who is honored of angels was despised of men (Heb. 1:6; Isa. 53:3).

He believes that the One Who is adored of saints was smitten by God (Isa. 53:4-5); the One Who was the desire of all nations was despised by all people (Haggai 2:7; Psa. 2:2).

He believes that the One without sin was made to be sin (II Cor. 5:21).

He believes that the One Who spake at Sinai was like a sheep before her shearers—dumb (Isa. 53:7).

He believes that the One without transgression was wounded for transgression; that the One without iniquity was bruised for iniquity (I Pet. 2:22; Isa. 53:5).

He believes that a most just God punished a most just Person. (And that is not just!)

He believes that a most just God justifies a most ungodly person. (And that is not just!) One of the most staggering expressions ever heard is "God justifieth the ungodly!" (Rom. 4:5). Amazing! It would not be strange to read that God justifieth the godly and punishment the ungodly—no, but God justifieth the ungodly and punishment the godly! "Wonder of wonders, can it be?" Yes, for only so could we be saved.

He believes that the One "led as a lamb to the slaughter" was

the Shepherd "Who giveth His life for the sheep" (Isa. 53:7; John 10:11).

He believes that God so loved the world that He gave His Son for it, although God loved His Son infinitely more than He ever could love the world (John 3:16).

He believes God laid the thing that He hated most on the Person He loved best (Jer. 44:4; Isa. 53:6).

He believes that God spared Abraham's son, although He would not spare His own Son (Gen. 22:12; Rom. 8:32). God smote the sinless Son, and spared the sinful son. Therein is the secret of your salvation, for the sinful son could not be spared had the sinless One been spared. What a picture in Genesis 22! They went, both of them together, the father and the son, to the place of sacrifice. The son carried the wood, the father carried the knife and the fire. The knife speaks of death,

the fire speaks of judgment. "It is appointed unto man once to die, and after death, judgment." They went together, the father to smite and the son to suffer, although there was no wrath in the heart of the father and there was no wrong in the heart of the

(Continued on page 9)

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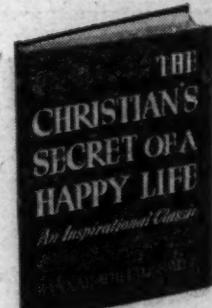
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Page Eight

Curious Contrasts

(Continued from page 8)

son. So the Father and the Son went to Calvary. The Son carried the wood, the Cross, and the Father dealt with Him in death and judgment. The Father smote! The Son suffered! although there was no wrath in the heart of the Father because there was no wrong in the heart of the Son. Christ also once suffered for sins, the Just for the unjust.

He believes that the God of all grace poured out wrath upon One Who never sinned (I Pet. 5:10; 3:18). (Grace does not mean that God is lenient with sin.)

He believes that the One Who is the mercy-seat (propitiation) for the whole world found no mercy for Himself (I John 2:1).

He believes that the last Adam hung on a tree because the first Adam ate of the tree.

He believes that one sin brought death into the world, and that the death of One took all sins out of the way (Rom. 5:12-17).

He believes that One received the wages of sin which He never earned that we might have the gift of eternal life which we never deserved (Rom. 6:23).

He believes that Christ always did the things pleasing to the loving Father, yet it pleased the Lord to bruise Him (John 8:29; Isa. 53:10).

He believes that the One Who turned water into wine for the pleasure of others was by others

given vinegar mingled with gall to drink. He believes that the lips that sipped gall, spake grace: "Father, forgive them" (John 2:9; Matt. 27:34).

He believes that the One "Who watereth the hills from His chamber" cried, "I thirst"; and that the One Who cried, "I thirst" is the same One Who cries, "Ho, everyone that thirsteth, come ye to the waters" (Psa. 104:10-11; John 19:28; Isa. 55:1).

He believes that the Light of the World went into a dense darkness without a ray of light (John 8:12; Matt. 27:45).

He believes that the Sun of Righteousness had a midnight experience at midday (Malachi 4:2; Matt. 27:45). The Son went into darkness that out of the darkness might come children of light (Eph. 5:8).

He believes that God in Christ on the Cross cried out, "My God! My God! Why hast Thou forsaken Me?" (II Cor. 5:19; Matt. 27:46). Luther sat in silence for several hours in deep meditation on those words, then shook his head and said, "God forsaken of God! Who can understand it?"

This is the mystery of mysteries. Why forsaken? He was forsaken that we might be favored. He was forsaken that our sins might be forgiven and forgotten. He went into the awful gloom that we might enter into the glory. He lost the sunshine of the Divine smile that we might bask in the sunshine of Divine love. He went down to the bottom of the pit that He might lift us up to the bosom of the Father. For a moment He was separated from God that for an eternity we might be united to God.

The Christian believes that He died Who only hath immortality The—Life! He was the Prince of Life, yet He was slain! (I Tim. 6:16; John 15:6; Acts 2:23). He suffered for sin that He might succor the sinner.

He believes that on the Cross Christ suffered from the *injustice* of men, and from the *justice* of God; that He suffered from men and from God; that He suffered from men and for men.

He believes that He died on the Cross, but not through the Cross, for He said of His life, "No man taketh it from Me, I lay it down of myself" (John 10:17-18); he believes the record that John bare concerning the blood and water which came from His side, although no living man bleeds separated blood; that is, "blood and water"; and a dead man does not bleed at all. This indicates His death of a broken heart in fulfillment of Psa. 22:14; "My heart is like wax, it is melted in the midst of my bowels." From the human side He died of a broken heart; from the Divine side He died of His own volition (John 19:34; 10:17-18). Not a bone broken, else the Scriptures had been broken—but a heart broken! (John 19:36).

The Christian believes that the One Whom the "heaven of heavens" could not contain was born in a narrow stall, nailed to a narrow tree, laid in a narrow tomb (I Kings 8:27).

He believes that the One Who was "anointed" by the Holy Spirit for service was "anointed" by a woman for burial (Luke 4:18; Matt. 26:12).

He believes that the Door of life was sealed in the tomb of death; that the One Who brought Lazarus out of the grave was put into the grave (Matt. 27:66; John 11:44).

He believes that the One Who came from a virgin womb was laid in a virgin tomb—"wherein was never yet man laid" (John 19:41).

4

What the Christian Believes About the Resurrected Christ

The Christian believes that that weak One—weak in death—so weak that He had to be carried and laid on the slab of stone, was so powerful that

"Death could not keep his prey—

THE SWORD OF THE LORD

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He tore the bars away
Jesus my Lord."

(John 19:42; Mark 16:6)

He believes that the Victim of the Cross became the Victor of the resurrection.

He believes that the grave of Christ is a gate of hope—"Because I live ye shall live also." Christ went into a grave to get us out of a casket. Sutcliffe says concerning the woman who wept outside that tomb: "Well might she weep! For there was love without its object, darkness without light, ignorance without a teacher, weakness without strength, blasted hope without fulfillment, sin without forgiveness, death without life." But what a change the resurrection wrought! Now there was satisfaction for the heart of love, the teacher of eternal truth, strength for all the burdens, fulfillment for all the hopes, forgiveness for every sin, life for all the dead.

The Christian believes that One Who died, by dying, destroyed death (I Cor. 15:26; Heb. 2:4); the One disapproved by God was accepted by God; shut out from God, taken in by God.

The Christian believes that the One Who on earth found a Cross,

and tomb, in heaven found a throne.

He believes that the One Who was "lifted up" on the Cross was "taken up" into heaven (John 12:32; Acts 1:2).

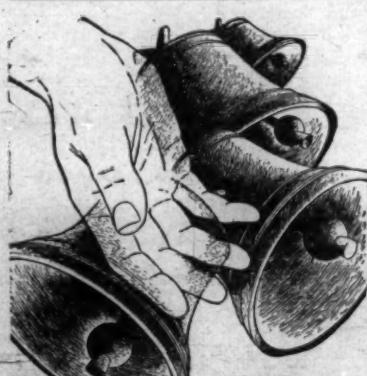
He believes that the One Who

(Continued on page 10)

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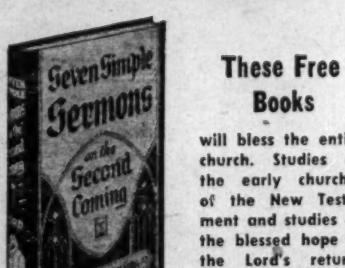
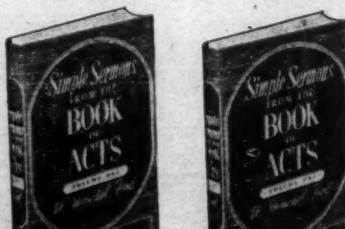
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Curious Contrasts

(Continued from page 9)

came "down from heaven" has now "sat down on the right hand of the Majesty" in heaven; that the earth-rejected One is the heaven-accepted One (John 6:42; Heb. 1:3).

He believes that the One Who was once on the tree is now on the throne; the One Who was once in the place of humiliation is now in the place of exaltation; the One Who was once in the place of degradation is now in the place of glorification; the One Who was once in the place of debasement is now in the place of dignity; the One Who was once in the place of wrath is now in the place of worship; the One Who was once in the place of the curse is now in the place of the crown; the One Who was once in the place of horror is now in the place of honor.

He believes that the One Who would not pray to the Father for twelve legions of angels to save Himself now intercedes with the Father to keep us (Matt. 26:53; Heb. 7:25).

He believes that the One Who was the accused on earth is now the Advocate in heaven (Luke 23:10; 1 John 2:1). The priest after the order of Aaron continued ministry until death; the Priest after the order of Melchizedek began His ministry at death.

He believes that One came from heaven to die, that He might take many to heaven to live (Heb. 2:10). He endured the sinner's pain that we might enjoy the Savior's presence. He bore the burden to bring us the blessing.

He believes that the One Who was sold for thirty pieces of silver is the Redeemer of the whole world. He gave His life a ransom for all (Matt. 26:15; 1 Tim. 2:6).

He believes that He Who is "a worm, and no man" is the Savior of all men (Psa. 22:6). That is the prophetic Psalm of the Cross. "I am a worm!" The word "worm" is an interesting one. It is the same one translated elsewhere "scarlet." It is so translated because the scarlet came from the little male coquine insects, or worms. They were killed and dried by heat, and yielded a brilliant scarlet dye. "I am a worm" might well be "I am scarlet!" That is the color of sin!

Dr. I. M. Haldeman spoke of the sinlessness of Christ in this way, "He is a white rose in a bed of scarlet poppies." Such a good description! But the white Rose became the red, red Rose—scarlet! crimson! that the scarlet poppies might become white. "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool." But the Rose of Sharon must be red—made sin for us! that we might be made the righteousness of God in Him.

The Christian believes that the One Who "was rich" with all of the unsearchable riches of the universe "became poor that we through His poverty might be rich" with all the unsearchable riches of Christ (II Cor. 8:9).

He believes that God the Son became the Son of Man that He might save the sons of men (Luke 19:10; Heb. 2:9).

He believes that the One forsaken of God is the only One Who can bring us to God (John 14:6).

He believes that the One Who died is the only One Who can give life (John 17:2).

5 Curious Contrasts About Salvation

The Christian believes that no man is good enough to be saved, and that no man is so bad that he cannot be saved (Isa. 64:6; 1 Tim. 1:15); that no work of righteousness can merit salvation, and that no deed of unrighteousness can forfeit it (Titus 3:5; 1 Tim. 1:15).

He believes that the God Who will not save by works will not save except by the "work of God" (Eph. 2:8-10; John 6:29). Believe in Him and the curse of sin is gone; believe in Him and you will be born from above; believe in Him and you will become a child of God, an heir of God, a saint of God; believe in Him and you will receive pardon, you will be justified in His sight, you will be accounted righteous before God;

believe in Him and you will be free from condemnation; believe in Him and you will have eternal life; believe in Him and the sting of death is extracted; believe in Him and you will have part in the first resurrection; believe in Him and you will have boldness in the day of judgment.

The Christian believes that a God Who will not bestow salvation by works will not reward a believer without works (Eph. 2:8-10; II Cor. 5:10).

He believes that the one who is a continual sinner, and who can never make satisfaction for his sins, is reconciled to a holy God Who hates sin (II Cor. 5:19-21); that he shall never be judged for sin because his sin is already judged (John 5:24; II Cor. 5:10).

He believes that the One Who appeared to put away sin now appears in the presence of God for us (Heb. 9:24-26).

He believes that a sinner accepted by God through faith can be acceptable to God only through labor (Eph. 1:6; II Cor. 5:9). (The first "accepted" means acceptance, the second one means acceptability. Not the same words.)

He believes that every man is a creature of God through creation in Adam, but that man becomes a child of God by individual re-creation. All men are the creatures of God, but all men are not the children of God; God is the God of all men, but God is Father of saved men only (Gen. 1:26; 5:3; John 1:12-13; John 8:44).

The Christian believes that he is in Christ and Christ is in him (II Cor. 2:17; Col. 1:27); he believes that the One Whom the heaven of heavens cannot contain dwells in his poor heart.

He believes that "the Man Whose name is the Branch" is the Vine of which we are the "branches" (Zech. 6:12; John 15:5).

The Christian believes that He is seated in the heavenly and walks on earth at the same time. (Eph. 2:6; 4:1, 17).

He believes that he is precious in God's sight, even when he loathes himself (Job 42:6, 12; Jer. 31:3; John 13:1; Heb. 12:6). Isn't that your personal experience, Christian? Sometimes we say something, or do something, or think something, and we loathe ourselves for it; but even when we are ashamed we are precious to Him.

He believes that the One Who numbers the hairs of his head will remember his sins no more forever! What's a hair to a sin?

He believes that he has an inheritance in Christ and that Christ has an inheritance in him (Eph. 1:11, 18). We often speak of the marvels of our inheritance in Him, but seldom of His inheritance in us, yet both facts are true. When we come into our inheritance, He will also come into His. Tucker used to say, "It is marvelous to be able to sing:

*'When by His grace I shall look on His face,
That will be glory for me.'*

but you can just as truly sing:

*'When by His grace He shall look on my face,
That will be glory for Him.'*

The Christian believes that the One Who descended into Hades to carry a multitude of captives on high is the One Who will descend from Heaven to meet His ascending people (Eph. 4:9; 1 Thess. 4:16-17). The One Who came is the One Who went, and the One Who went is the One Who is coming (John 16:28; 14:3; Rev. 22:20).

He believes that the One Who is today seated on Jehovah's throne in heaven will one day be seated on David's throne on earth (Psa. 110:1; Luke 1:32).

He believes that the Prince of Peace will one day come to "make war" (Isa. 9:6; Rev. 19:11). In that day the One Who sitteth in the heavens will make His enemies the footstool of His feet (Psa. 110:1).

The Christian believes that the One who is made in the likeness of men is like no man. There is none like Him; there is none with Him; there is none before Him;

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there is none after Him; there is none beside Him. None loves, none hates, none saves as does He.

He believes that the One numbered with the transgressors stands alone (Isa. 53:12; Phil. 2:10-11). He is the One in Whom all angelic ministry is centered; He is the One in Whom all Satanic hatred is centered; He is the One in Whom all human hopes are centered; He is the One in Whom the mind of God rests; the One in Whom the heart of God is wrapped up; the One of Whom God writes.

The Christian believes that in Christ he has a Garment better than Adam's; a Sacrifice better than Abel's; an Ark better than Noah's; a protection from death better than the first-born's in Egypt; a cure from the Serpent's sting better than the brazen serpent on the pole; a life-giving fountain better than the one from the smitten rock; a way to heaven better than Jacob's ladder.

He believes that in Christ he has an Adam Who is the head of a new creation; that in Christ he has a Moses Who can deliver from the bondage of sin; that in Christ he has a Noah Who can give rest from the curse of sin.

He believes that in Christ he has a better Prophet than John the Baptist (the greatest prophet born of woman—Matt. 11:11); that in Christ he has a better Priest than Aaron; that in Christ he has a better King than David.

He believes that the Rejected One is his Redeemer; that the Damned One is his Deliverer; that the Smitten One is his Savior.

He believes that the praying One hears his prayers; that the suffering One eases his pain; that the sorrowing One sweetens his trials; that the dying One gives

Women Forbidden to Wear

(Continued from page 2)

11:15, 16). And the context plainly says that this difference is based on the fundamental difference in men and women, because "the head of the woman is the man." You see Deuteronomy 22:5 is really just a part of the New Testament doctrine and Old Testament of the proper relationship of men and women. And a woman should show that she takes a woman's place, should show it by wearing long hair, and by wearing a woman's clothes. I hope that you will read my book on *Bobbed Hair, Bossy Wives and Women Preachers* (paperbound 60c, cloth-bound \$1.25) for further study on this matter.

Now the commands in Deuteronomy 22:9: "Thou shalt not sow thy vineyard with divers seeds..." has a spiritual lesson for us. It means that Christians should not yoke up with unbelievers. The same lesson is given in verse eleven. The Jew was not to wear a garment of mixed woolen and linen together, as a symbol to us that we are not to be yoked up with unbelievers. I do not say it is wrong to plant two kinds of

him life; that the weary One gives him rest; that the weeping One dries his tears; because through Him alone "God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain"; and the Christian sings:

*My Jesus, I love Thee, I know
Thou art mine,
For Thee all the follies of sin I
resign.*

*My gracious Redeemer, my Sav-
ior art Thou,
If ever I loved Thee, my Jesus, 'tis
now.*

seed in the same field. I do not say it is wrong to have two kinds of materials on a dress. That command is not repeated in the New Testament, and I think it is obviously ceremonial law. But the relationship of men and women, and making the hair, and outward dress and behavior, fit that relationship, seems to me to be a moral problem that is preached just the same in the Old Testament as in the New Testament.

I think you will see, when you go into the matter thoughtfully, that actually the modern fad of women wearing slacks, and of otherwise defying conventions, and trying to be like men, is a part of the un-Christian rebelliousness of the age. It goes with unbelief and rebellion and not with the most spiritual Christianity. I think lots of good women who mean well have bobbed their hair and wear pants, and perhaps smoke cigarettes, and rebel against their husbands. But they are not as good Christians as they would be if they obeyed the Word of God in this matter, I think; and I think that if they mean well, they will come more and more toward the Bible pattern of obedience to husbands, obedience to the conventions which properly differentiate between the sexes and take the place of modest womanhood, as taught in the Scriptures and upheld traditionally by the best Christian women. Don't you think so?

Let me hear from you if there is anyway I can help.

In Jesus' name, yours,
John R. Rice

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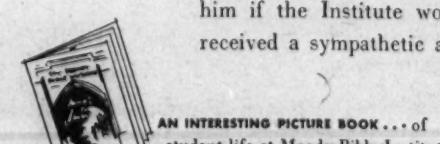
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Heresies Exposed

(Continued from page 2)

he could not only read but could translate the mystic writing! Concealed then behind a curtain, he dictated, in the first place to Martin Harris—and when he was tired of acting as amanuensis, to Oliver Cowdery—the contents of this book! The result, Smith tells us, was the *Book of Mormon*—that is the sacred book of the Mormons."

In order to complete the fraud, Smith declared that the "golden plates" were carried off, together with the spectacles, etc., by the angel as soon as he had dictated their contents!

Book of Mormon

Concerning this so-called "Bible," it has been proved beyond doubt to originate really in a historical novel written by one Solomon Spaulding, a Presbyterian preacher, who died of consumption at Conneaut, Ohio, in 1816, before it could be published. This MS. was found by the said Sidney Rigdon in the printing office of Patterson and Lamdin of Pittsburgh, who resolved to turn it to his own financial benefit. He it was who originated the idea of getting this book published in the manner described, and in Smith he found a ready tool. He added to it passages of Scripture, and possibly many of the "almost forgotten tales of the

monk Cyril and the Abbot Joachim," who thrived as founders of a new "schism" in the thirteenth century, and from whom the title "The Everlasting Gospel" (applied to the Mormon "revelation") may have been derived.*

Such an origin does not speak well for its so-called "divine character!" Joseph Smith had the colossal effrontery to palm off this fraud upon a credulous public as the very "oracle of God," and Brigham Young, who succeeded him, declared of the book:

"Every Spirit that confesseth that Joseph is a prophet, and that the Book of Mormon is true, is of God, and every Spirit that does not is of Antichrist!"

Polygamy

After this event Smith proceeded to found the Mormon Church with himself as "seer, translator, prophet, apostle of Jesus Christ, and elder of the Church." He followed a checkered career, once having to flee precipitately with his accomplice Rigdon to escape from the law because of their flotation of a bogus bank concern. Eventually he settled in a sparsely populated part of Illinois, where he was out of immediate reach of the law. Here he took to open polygamy and led his followers to do the same. He justified his conduct by a convenient "revelation" which was incorporated in a book, *Doctrines and Covenants*, held in almost equal repute with the *Book of Mormon*. Here is an extract from one of the Sections:

37. Abraham received concubines, and they bear (bare) him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in My law....

52. And let Mine handmaid, Emma Smith, receive all those that have been given My servant Joseph, and who are virtuous and pure before Me (Section 132).

There is much more, but we forbear nauseating the reader.

Brigham Young

Things went from bad to worse, until the chief of his own followers rose in revolt, determined to expose him. A free fight led to Smith and his brother being imprisoned, but before the law could deal with them as they should have been dealt with, an armed mob rushed the prison and both Smith and his brother were killed. This had the opposite effect to what a proper trial and lawful punishment would have had, and Smith's followers used the occasion successfully to weave around his name a halo of martyrdom. Rigdon was now excommunicated by his rival Brigham Young, the senior of the "twelve apostles." The latter became the leader of Mormonism, and in order to escape the laws of the United States he took himself and all his followers to the State of Utah, which then belonged to Mexico, where they founded the now famous headquarters, Salt Lake City. This was in 1847. In 1877 Brigham Young died in Salt Lake City, leaving a fortune of £400,000, seventeen wives, and fifty-six children!

During his time and after, a fierce struggle arose between the United States Government and this immoral cult over the question of polygamy, which threatened the very stability of moral law. In the end, in order to save their very existence as a "lawful community," they submitted to the Government, recognized the law, and openly abandoned polygamy.

(Continued on page 12)

*Since printing the eighth edition of *Heresies Exposed* we have received a communication challenging the correctness of the statement that the *Book of Mormon* originated in a historical novel by one Solomon Spaulding. This paragraph has appeared in each edition since 1917, was written in all good faith, and has never before been challenged. Further enquiries have been set on foot, and should our statement be found incorrect, we will not only omit it in our next edition, but will acknowledge that it was a mistake.



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Heresies Exposed

(Continued from page 11)

But all students of the system are agreed, upon unimpeachable evidence, that whatever may be the outward conduct as before the law, Mormons still teach and practice polygamy—and not merely as a kind of "privilege" but as a "rule of faith."

We quote the following by the Rev. D. H. C. Bartlett (Rector of Nailsea, England), whose book we have already mentioned:

Polygamy Propagated

In a few weeks, in 1907, Mormon "Elders" "taught four pure English youths living in my parish, a number of texts from the Bible to use in defence of polygamy, and which they had been made to believe upheld polygamy. At the same time the same "Elders" placed in the hands of two girls, communicants of my Church, aged 21 and 18, respectively, their *Ready References*, a work which was at that time on sale at their Liverpool depot. It contains eleven pages devoted to the teaching of polygamy in the plainest language. The article on the subject is headed *Patriarchal Marriage*," and begins thus:

"Traditions and prejudices of centuries, the man-made creeds of the day, and the laws of all nations professing a belief in Christ, unitedly inculcate the idea that it is sinful for a man under any circumstances to have more than one living and undivorced wife at the same time. A careful perusal of the Scriptures will, however, reveal the facts that the practice which is now considered so heinous is in accordance with the divine law given to the ancient Israelites and that never has received the divine condemnation."

This article closes with various quotations, among which we read:

"The prohibition of polygamy is not only a prohibition of what nature permits in the fullest manner, but of what she requires for the reparation of States exhausted by wars, etc. It (polygamy) was practiced... without doubt by some of His (Christ's) own disciples."

And this is the teaching which visiting Mormon "Elders" are putting into the hands of young English girls; and in order to get an unsuspected entrance for these vile productions into pure English homes, they actually bind up these *Ready References* at the end of an Oxford copy of the New Testament!—and in such manner that no ordinary person would suspect the presence of the poison.

We add a further reliable testimony, somewhat abridged from *The Christian* (London), dated February 10th, 1921 (our italics):

Oaths and Secrecy

A writer in the *Watchman Examiner*, Rev. W. E. LaRue, explains Mormonism and shows it to be a terrible menace to America's welfare. "The system has been at variance with the moral sentiments of every community in which it sought to live. It was only after it had been forcibly expelled from the bounds of civil society, and had settled down in the wilderness of Utah, unrestrained by the moral sentiments of any, that it was able to live out its religion. . . . Its whole history has been darkened by many incidents that arouse suspicion. Mormons have openly and confessedly lied to shield the existence of polygamy; they have openly broken their promises to the Government to abandon it in faith and practice. . . . There are two elements in Mormon religion which serve as powerful factors in binding its adherents to the system. The first is that of mysticism. Its most outstanding manifestation consists in the fact that every Mormon wears on his body an *endowment garment*, containing figures and symbols of things very vital to him. These garments are bestowed upon the Mormon convert after due discipline in the secret temple ceremonies of the Mormon Church. There are secrets regarding this which Mor-

mons dare not divulge. Another element of mysticism is the practice of *baptism for the dead*. Under the view that no person can be saved without baptism, this doctrine has been devised in behalf of those who have died without it. When it has been revealed to some leading Mormon that some remote relative in the spirit-world desires liberation, the process is that some living Mormon is baptized by immersion in his behalf and thus he is liberated. So they believe! These doctrines, and many others, are not offered as subjects of instruction to those who first come in contact with Mormonism. Many of the preachers of the elders seem innocent and harmless, and if questions are asked regarding things more mysterious, citation is made to the words of Jesus: "I have many things to say unto you, but ye cannot bear them now." Thus the convert is led on until he is tied to the system by oath and obligations very difficult to break. In this organization we have an illustration of religious autocracy scarcely duplicated in the history of mankind. It is the reorganization on the part of the people of the right on the part of the priesthood to command them in matters secular as well as spiritual, that has made the Mormon Church as far as or-

SEPTEMBER \$1 BUILDING FUND MONTH

ganization is concerned, a spectacle of wonderment before the world.

Its Doctrine

Such is the cult, and such its antecedents that go under the name "Mormonism." Not only by its moral code does it stand condemned at the Bar of Truth, but by its altogether revolting teaching concerning the Deity—although strictly it is not surprising, for a fountain of slime cannot pour forth a lifegiving stream! We give here an extended quotation from a well-known writer* and student of contemporary thought, whose testimony is beyond question:

It teaches that God is an exalted man, once a man on earth as we are now, ever changing and advancing, but never absolutely perfect. Joseph Smith, second only to Brigham Young among their "prophets," says: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens: it is the first principle of the Gospel to know that he was once a man like us; yea, that God the Father of us all dwelt on an earth, the same as Jesus Christ himself did."

Their *Doctrines and Covenants* (Sec. 130:22) declares:

*D. M. Panton, B.A.

"The Father has a body of flesh and bones as tangible as any man's;" "and this being," says Joseph Smith, "cannot occupy two distinct places at once. But who is this huge man in the heavens? The answer is almost past belief; but it comes from no less than their supreme prophet, Brigham Young: 'Adam is God, the Supreme God, the Creator of this world, our God, and the only God with whom we have to do. He is our Father and our God. Who is the Father? The first of the human Family.'"

"Adam," says the *Pearl of Great Price* (p. 60), "is the Father of All, the Prince of All, and the Ancient of Days."

All Christian Churches are therefore anathema; Mormonism is the sole Church of the living God, to which all nations are required to submit. "All the Churches," says Mr. Orson Pratt, "preach false doctrine and are under the curse of God." How solemn all this is when we remember that Mormonism has a vast world-wide propaganda; that in 1912 it had more than a thousand missionaries in England, distributing annually five million tracts and between one and two hundred thousand volumes; that its agents have again and again been expelled from Germany as a menace to morality, and that its organization is unsurpassed, cemented by secret and terrible oaths.

Let all beware of this Satanic delusion!

SEPTEMBER \$1 BUILDING FUND MONTH

The following is a verbatim quotation from p. 50 of Brigham Young's *Journal of Discourses*, Vol. I:—

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner. When our father Adam came into the garden of Eden, he came into it with a "celestial body," and brought Eve, "one of his wives," with him. He helped to make and organize this world. He is MICHAEL, "the Archangel," the ANCIENT OF DAYS! about whom holy men have written and spoken—He "is our" FATHER "and our" god, "and the only God with whom we have to do." Every man upon the earth, professing Christians or non-professing, must hear it, and "will know it sooner or later."

When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was "not" begotten by the Holy Ghost. And who is the Father? He is the first of the human family, and when he took a tabernacle, it was begotten by his Father in heaven after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve.

(From the book *HERESIES EXPOSED*, compiled by William C. Irvine. Published by Loiseaux brothers, Inc., New York 10, N. Y. Used by permission. This 225-page book may be ordered from SWORD OF THE LORD PUBLISHERS, Wheaton, Illinois. Cloth-bound, \$2.00, paper, 75c.)

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